the desire was the more enkindled, and I cried out : [c] O God eternal, receive the sacrifice of my life in this mystical body of Holy Church. I have nought to give, save what Thou hast given me. Take my heart, and press it out over the face of this Spouse.' Then eternal God, turning the eye of His clemency, plucked out my heart, and pressed it out into Holy Church. And with such force had He drawn it to Himself that if, not wishing that the vessel of my body should be shattered, He had not straightway circled it round with His strength, my life would have departed. Then the demons cried out much more, as though they had felt intolerable pain ; and they strove to fill me with terror, threatening to deal with me in such wise that I should be unable to do this exercise. But because Hell cannot resist the virtue of humility joined to the light of most holy faith, my mind drew itself together the more, and worked with weapons of fire, hearing such winning words in the sight of the Divine Majesty, and promises that gave joy. And, in truth, I was thus in so great a mystery that the tongue henceforth is no longer sufficient to speak of it,

[cc] Now I say : thanks, thanks be to the most high, eternal God, who has placed us on the field of battle, like knights, to combat for His Spouse with the shield of most holy faith. The field is left free for us, by that virtue and power with which was defeated the demon who possessed the human race, and who was defeated, not in virtue of the humanity of Christ, but in virtue of His Godhead. With this will he now be defeated ; that is, the demon will not be defeated by the mere suffering of our bodies, but in virtue of the fire of the divine, most ardent, and inestimable Charity. Thanks be to God, Amen. Sweet Jesus, Jesus Love."[1]

In this mystical agony, Catherine passed the next ten days, between her house and St. Peter's, until the third Sunday in Lent, when, as she prayed in the basilica before Giotto's mosaic of the

[1] Letter 371 (103), corrected and supplemented by the Casanatense MS. 292. A Latin version by Fra Tommaso Caffarini is in his *Sufplementum,* III. i (Casanatense MS. 2360), ff. 123-126 *v,*